

TRANSYLVANIA RAILROAD COMPANY.

GENERAL OFFICE BREVARD, N. C.

WINTER SCHEDULE

Effective Sunday, October 2th, 1904.

No. 2, Daily, Ex. Sunday	No. 4, Daily, Ex. Sunday	Miles	Eastern Standard Time.) STATIONS.	Miles	No. 3, Daily, Ex. Sunday
A. M.	P. M.				P. M.
6:00	6:00	0.0	Lv. Hendersonville.	41.7	12:20
6:15	6:15	5.0	YALE	36.7	12:05
6:30	6:30	7.3	HORSE SHOE	34.5	11:58
6:45	6:45	8.4	CANNON	33.3	11:52
7:00	6:55	10.1	ETOWAH	31.6	11:45
7:15	7:00	12.1	ELANTYRE	29.5	11:37
7:30	7:15	14.9	PENROSE	26.8	11:27
7:45	7:30	18.1	DAVIDSON RIVER	23.6	11:15
8:00	7:45	19.3	PISGAH FOREST	22.4	11:10
8:15	8:00	21.6	Brevard.	20.1	11:00
8:30	8:15	25.9	SELICA	15.8	10:45
8:45	8:30	28.2	CHERRYFIELD	13.5	10:38
9:00	8:45	29.5	CALVERT	12.2	10:34
9:15	9:00	31.1	ROSMAN	10.6	10:30
		35.2	QUEBEC	6.5	10:12
		41.7	Lake Toxaway.	0.0	9:45

* Flag Station.

Southern Railway Trains

Effective Sunday, October 2, 1904.

Trains on Southern Railway leave Hendersonville as follows:

No. 14, East Bound, 8:10 A. M.	No. 10, East Bound, 5:15 P. M.	No. 9, West Bound, 12:30 P. M.	No. 13, West Bound, 6:47 P. M.
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Connects at Lake Toxaway with Turnpike Line to the Resorts of the Sapphire Country—At Hendersonville with Southern Railway for all points North and South.

J. F. HAYS, Gen. Manager.

T. S. BOSWELL, Superintendent.

Attention Farmers!

We have on hand several Grain Drills, Buckford & Huffman and Champion's, also Mowing Machines which we will sell at actual cost

Reason: We are Closing Out that Line.

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Hendersonville, N. C.



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McCall & Conley, Marion, N. C.

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—SAVE MONEY ON—

Sewing Machines and Organs.

Selling Below Cost.

Full line of Baby Carriages. Select stock of new goods. Call at our store of J. M. SEPP, Cole Block, Hendersonville, N. C.

AS ANOTHER VIEWS IT.

Revenue to be Derived From The Traffic.

To the Associate Editor of the Hustler: In your paper of the 12th inst, I notice that most of your editorial space is devoted to a discussion of the question of a dispensary for Hendersonville. If your ideas as therein expressed be correct there can be no discussion of the question, for there is really no question to discuss. The very idea of a question presupposes two sides, not two sides in the sense of right and wrong—for to discuss the axiom that it is right to do right and wrong to wrong would be a foolish absurdity, but two sides to the question where honest men with honest purposes might hold either to the one side or the other. Were you discussing a question or an axiom? Let us see. If it be wrong as a matter of course for a town to have a dispensary do you not suppose that the good Christians and the good preachers of Raleigh put themselves in a very awkward position before the judge of right and wrong when they worked, prayed and voted for a dispensary there, and actually succeeded in establishing one? The same thing is true of the good people in other towns. But, you will say, these good people were making a choice between saloons and dispensaries, two evils, and choosing the less of the two. I agree with you in that and endorse their choice. But it remains that they voted for whiskey! It is a matter, as you say of absolute right and absolute wrong, they voted for, and worked and prayed for, an absolute wrong. The good Lord who made and loves us all. He must have smiled at the innocence of these good people for they undoubtedly they thought were doing right. But, does this not establish the fact of a question for discussion instead of an axiom for only the idea of absolute right and absolute wrong.

In Hendersonville there may be one of these conditions—saloons with their attendant evils, and there are attendant evils, dispensaries, with their attendant evils, and they would have evils too—and the present condition—with its attendant (will you fill in the blank?) Can an honest man choose amongst these conditions any but the latter? If not, then you are correct in your contention; but if he can, then you must admit that there is a question to be solved and not a truth already established I will not assume now that you will agree with me that the present condition in our town in reference to the sale, use, etc, of whiskey is not all that our people desire, not absolutely right and perfect. Yes, I will go further and assume that you will agree to the proposition that there is much evil being done and bad conduct caused in the town by illicit handling of whiskey. If this latter assumption be correct, then there is a question, serious question for solution. It is this. Is our town in a better condition morally, religiously and financially than it would be with a dispensary?

Have I not the same right to my opinion on this question that you have to yours?—granting that we are both honest after being enlightened. Neither you nor I drink whiskey nor give to others to drink. So far as I know, neither of us have a purpose to serve or motive to accomplish beyond what is best, as we see it, for the town.

Then don't brush away with a single stroke of your pen the opinion, wish and judgement of 150 of our fellow citizens and place them on the absolutely wrong side of the question and reserve for yourself the side of absolute right. Don't place them in the position of men attempting to destroy the religion and morality of the town. Many of the men who have signed the petition for an election on the question of a dispensary have families growing up in the town and we you and I must assume that they wish to do the right thing for their own wives and children as well as for the town as a whole. Many of them, like the good people of Raleigh and other, of our towns, are members of our churches, and we must assume that they are honest in their religion.

You say there is nothing elevating in any form of the whiskey traffic and I agree with you in that—but do you know that we are all in a sense interested in it. Much of our United States taxes are paid by revenue arising from the making and selling of liquor. We are partners in the business already. The pay of our army and navy to protect our country, the pay of our Federal officers comes partly from this traffic. There is nothing elevating in the traffic, but we are in it all the same.

Your reference to the "blind tiger" is rather amusing—you miss your simile so badly. The tiger is with us blind or open eyes. Would you chain him or have him loose? But, you say, the officers, the officials—they will drive him out. As to that I cannot reply. I speak of conditions as they are and have been—the future is judged by the past, it is said.

There are other attendant evils than drunkenness that "blind tigers" foster. In fact drunkenness is one of the least of the list of evils that grow up and flourish with "blind tigers" disrespect for the law, perjury, houses of ill fame and the unspeakable attendants upon the same are a few of the evils of which blind tigers can boast over and beyond those of a dispensary. We owe it to ourselves and to our town to choose honestly the less or least of the evils set before us when it is necessary as in the present case, to choose at all. Drunkards and gamblers, I am sorry to say come as often from homes of over-strict parental care, as from any other homes. Whiskey seems sweeter when obtained in some clandestine way and many drink in violation of law who would not care to drink when the whiskey was obtained in a legitimate way. There is something fascinating to the boys in violating the law and escaping detection. Think how often and with what peculiar pleasure you yourself when a boy broke the rules of your teacher in school. No sweeter pleasure in all the world, was there? Then don't forget the boys nature, and by overzealousness in trying to protect the boy from one evil drives him into half dozen others.

Many people will drink in spite of all laws, divine or civil, and will find and have the whiskey whether they go to decent places or to other places for it. It takes greater influences and stronger laws than have ever yet been found ordained to overcome the human appetites for drink. Find the cure for the desire to drink and I will be with you for a "dry" town. Otherwise, let us regulate the sale of whiskey—chain the tiger as it were, and reduce the necessary evil to a minimum.

As to the monetary question involved there need be no discussion. Our high taxes have already driven many people—prospective citizens—away from Hendersonville and they will continue to do so as long as they remain what they are. The burden is simply getting beyond the power of the poorer classes to bear. I know of no other town in the state in which the tax rate is so high. A dispensary would easily cut the taxes down one half, "blood money or no blood money."

If it were possible to improve the morals of the town and at the same time lessen the burden of taxes one half would you be in favor of doing it or would the cry of "blood money" make you "stand pat" for the loose tiger?

My friend, the "alluring dens of vice" are with us now without the dispensary. The good class of people you speak of who visit us likewise drink their liquors and wines. They have it ordered from other towns or get it from the "blind tigers" eight per cent of them—and that includes most all the men and many of the women—drink whiskey, beer or wine. Of course they are good people and we like to have them come, and they will come none the fewer because they can buy what they want to drink from a dispensary instead of having to have it shipped to them by some poor devil who does not fear to violate the laws he swears to obey. No, let us study these questions like honest men and not as fanatics scared of "blood money" and decide them as good citizens should decide all public questions. If it be best to have a dispensary let us have one. While others as good as we work and vote and pray for a dispensary, let us not call them death traps where blood money is coined. By prejudice is one way to decide a question by reason is another, but the latter is undoubtedly the better way and the longest done. I shall be satisfied with a verdict of the people on this question.

With good will to all whether they agree with you or me, I am Yours truly
ONE PETITIONER.

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I had a bad case of *La Grippe* about ten years ago which left my Lungs so weak that I have been troubled more or less every winter since until I used **FOLEY'S HONEY AND TAR**, which cured me completely and my Lungs no longer trouble me.—J. H. BROWNING, D.D.S., Orrick, Mo.

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